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America

CHRISTMAS BOOK NUMBER

AMERICAN LEGION
and UNESCO

By Ray Murphy

November 26, 1955

20 cents a copy





CANDLES, particularly tall ones on the gradines of an altar, at times seem perversely resistant to all attempts to light them. When last extinguished, wicks may have been pressed into the molten wax . . . snapped off close to their bases . . . or cocked at awkward angles. In any event, time drags and exasperation mounts as the altar boy or sacristan seeks to effect combustion with the tip of his taper lighter.

Will & Baumer, following a 100-year tradition of working closely with the Clergy in all matters pertaining to candles, found a solution to these difficulties with a different type of candle lighter. Instead of a taper, *propane gas* supplies the flame. The pencil-shaped jet, adjustable to a length of three inches, is of such high heat intensity that the wick, regardless of condition or position, is easily and quickly ignited.

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In Our Second Century of Fine Candle Making
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Will & Baumer
CHURCH CANDLES

America

National Catholic Weekly Review

Vol. XCIV, No. 9, Whole No. 2428

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Correspondence

Care of Graves

EDITOR: It is rare indeed to find an AMERICA editor guilty of the egregious error contained in the sweeping statement that "No Christian can be really concerned about the perpetual care of his grave" (11/5, p. 149). The logical consequence of this would be that we should neglect the care of our parents' graves and let our cemeteries run to weeds. This was not the idea of St. Augustine, as shown in the fourth lesson of the Office for All Souls' Day.

Some families die out, others move away. The most practical way of assuring continuing care (if you don't like that word *perpetual*) of family plots in our cemeteries, is to deposit a fund of which the annual interest will pay for the care of those plots—mowing, grading, etc.—as the years go on. This is common practice in Catholic cemeteries throughout the land. Can they all be out of step with Catholic thought and feeling?

(REV.) THOMAS S. HANRAHAN
Housatonic, Mass.

Wayward Omnibus

EDITOR: You were 100-per-cent right to criticize the Omnibus program of Oct. 9.

Having watched the program with amazement and disgust, I immediately dispatched a note of protest to its host, Alistair Cooke. I told him that the travesty of medieval philosophy was no credit to CBS, to the Ford Foundation or to himself . . . Chicago, Ill.

FRANCIS E. McMAHON

Developing Leaders

EDITOR: The questions raised in Joseph A. Breig's "Preparing youth for intellectual leadership" (AM. 9/3) are justified, and deserve our serious consideration. My own experience confirms his view that our schools are not doing enough to develop intellectual curiosity and creativeness.

Poughkeepsie, N. Y. RUDOLPH J. CYPSE

EDITOR: Tucked away anonymously in a corner of AMERICA's correspondence page there appeared recently (Oct. 29) a comment which should not go unchallenged.

After commending AMERICA and Joseph A. Breig for his article the correspondent

adds: "I am afraid that timidity is a by-product of excellent discipline . . ."

The fact is that, if timidity is a by-product of discipline imposed on our youth, such discipline cannot correctly be referred to as excellent. Timidity may be instilled in youth by ruthless or ill-informed discipline, or even by an overly indulgent discipline, but never by a well-balanced discipline which inculcates a deep respect for the human person along with correct attitudes toward authority.

DANIEL C. O'CONNELL, S.J.
Saint Marys, Kansas

Analysis, not Arithmetic

EDITOR: Prof. Gordon C. Zahn's review of John J. Kane's *Catholic and Protestant Conflicts in America* (AM. 11/5, p. 154) highlighted the necessary dependence of sociologists, just like mere philosophers, on the logical analysis of the data of their discipline.

The original researches which Dr. Kane incorporated into his book, in the statistical manner, neither added to nor detracted from his exceptional historical summary and analysis of an extremely explosive topic. Some of us who are acquainted with Dr. Kane's past work hope that his exceptional mind will in the future apply itself to less counting of things in the name of a scientific sociology while devoting more time to similar analyses for the benefit of laymen, his fellow professionals and even amateur sociologists like myself.

As Dr. E. K. Francis, Dr. Kane's good friend and fellow faculty member once pointed out, "Whether we call ourselves sociologists or historians or philosophers or social psychologists or even alpha-beta-gammaologists . . . the important thing is to think . . . to analyze. Anyone can count things."

EDWARD J. BRENNAN
Roanoke, Va.

Put that School Back

EDITOR: In reference to "Medical Schools in the Red" (AM. 11/12, p. 171), the Seton Hall College of Medicine is located in Jersey City, N. J., in what was known as the Jersey City Medical Center; not in Newark, as was stated in the above editorial comment.

FRANK B. PESCI
Washington, D. C.



This Paper Business

This issue of AMERICA comes to you printed on new and heavier paper, fresh from the mill.

To those who regretted the change from off-white antique book stock to white coated magazine paper, we can but confess that the change was forced on us. What used to be an economy paper was raised in price 36% in less than five years and will soon be higher than the much finer grade of paper we now use. The reason is simple. Fewer and fewer publishers can afford to use in magazines a paper which does not take halftones for advertising. The decrease in demand meant higher costs and sooner or later discontinuance of that grade of paper except for books.

Another factor which had to be faced was mailing costs. Admittedly there are some grounds for complaints about the handling of AMERICA in the mails. But the change was not arbitrary. The brown kraft paper formerly used to wrap AMERICA cost close to \$2,000 a year. Addressing and handwrapping each copy cost over \$10,000 a year. The present method of machine stamping a flat cover saves up to \$6,000 a year. Flat mailing was tested all over the country for three months. Other publications have succeeded in ironing out initial problems with the same type of mailing. AMERICA now arrives in near perfect condition in most parts of the country. Individual handling varies, but wherever a complaint arises, the local postmaster has been contacted.

But the new paper should make a difference. As circulation grows and advertising income grows proportionately, improvements will come. Eventually, of course, there will be an extra cover.

Keep AMERICA growing. Use the insert card for someone you know this Christmas.

The America Press

70 E. 45th St. New York 17, N. Y.

Current Comment

AROUND THE BENT WORLD

USIA Getting Kicked Around

Political footballs start bobbing all over the field once an election year is just around the corner. A likely one this year and next promises to be the U. S. Information Agency. Long under covert attack, USIA is now coming more and more directly under the fire of Rep. John J. Rooney (D., N. Y.). As chairman of the House Appropriations subcommittee of the Departments of State and Justice, he will have a large say on the funds USIA needs and gets—or doesn't.

Recently returned from a month's trip to Europe and the Near East, Mr. Rooney said that the work of the agency is "futile," and that it is much more concerned with propagandizing the American people than with combating communism abroad.

Mr. Rooney does not seem to have heard of the success of the USIA's trade fairs abroad, and especially in the East. They have met with such warm receptions that the Russians have abandoned their exhibits in certain places for fear of comparison. This Review commented editorially on these triumphs as far back as Aug. 27 (p. 502).

Outer Mongolia: In or Out?

It would have been a fair guess, two months ago when the UN General Assembly reconvened, that Austria would have no trouble getting into the United Nations. All was then peace and light in Austria's Soviet relations. What possible objection could Moscow have?

Austria's friends did not reckon with Outer Mongolia. This bizarre entity is today the darling of a USSR still starving for votes in the United Nations. For Moscow, if O. M. doesn't get in, nobody else does either. Hence, Russia has rejected a package deal offered by the United States. According to this

proposal Outer Mongolia would be excluded from the United Nations.

As a result the following applicants are still at the door, hat in hand, until the big powers can reach an agreement: Austria, Cambodia, Ceylon, Finland, Ireland, Italy, Japan, Jordan, Laos, Libya, Nepal, Portugal and Spain, as well as Albania, Bulgaria, Hungary and Rumania. The admission of new members such as Austria would be a shot in the arm for the organization. The question that now remains for U. S. Ambassador Henry Cabot Lodge Jr., is whether Outer Mongolia is worth it all. Perhaps we should counter with Andorra.

CAIP Conference

This Review could hardly refrain from commenting on the 28th annual conference of the Catholic Association for International Peace, held in Washington, Nov. 11-13. Rev. John LaFarge, S.J., for over 29 years associated with AMERICA as editor or staff member, was the recipient of CAIP's annual Peace Award. His confreres here at AMERICA join in congratulating Fr. LaFarge on the singular honor conferred on one who, as the award reads,

... throughout his priestly life, has so eloquently proclaimed as missionary, editor and author, the message of love, justice and law, which is the Gospel of Christ, the Prince of Peace.

Neither can the CAIP conference itself escape notice. It is becoming a truism that world peace today hinges as much on the West's relations with Africa and Asia as on its relations with the Soviet bloc of nations, if not more. No one, therefore, would dispute the timeliness of CAIP's choice of a conference theme—"Africa and Asia in the World Community."

Throughout three days of meetings

such experts as Richard L-G. Deverall, AFL representative in the Far East, William Moran, Africa Division, International Cooperation Administration, and Edward Doherty, U. S. Department of State, among others, discussed the political, economic, social and cultural factors that make the peoples of both these vast continents so much of a mystery to the average American.

Yet, the mystery must be solved, if the West is to help these peoples take their rightful place in the world community. The CAIP's contribution to this task merits every encomium.

SURSUM CORDA

Thanksgiving and Farm Policy

Time was in this country when from the bottom of their hearts people thanked God for a bountiful harvest. They thanked Him for the sun that warmed the good earth and for the gentle rain that softened it. After the bumper crops had been gathered in and were safe from frost and hail, our forefathers gathered joyfully to kneel in grateful prayer. That was the original idea of Thanksgiving Day.

That is still the idea of Thanksgiving Day, only now life has become much more complex. The blessing that is abundance has become a problem so baffling that our best minds have not been able to solve it. The nation where Thanksgiving Day originated no longer plans and works and sweats for abundance. On the contrary, it strives to restrict production so that it won't be burdened with unmanageable surpluses. Imagine!

Though we have changed, God and His kindly providence have not changed. Despite earnest efforts of the Government to restrict production, the Agriculture Department was obliged to announce on Nov. 10 that the crop yield this year will equal the all-time record set in 1948. Our farmers planted fewer acres than ever before, but they produced more per acre than ever before. Ironically, this announcement came just two weeks before Thanksgiving Day.

This Review is not minded to enjoy the discomfiture of the farm authorities

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ER 26, 1955

in Washington. It does not wish to make light of their problem. It only desires to express a timid hope that some new approach to surpluses might be tried—one that would enable us to thank God for abundance, as did our ancestors, with undivided hearts.

Hats-off Department

Congratulations to the U. S. Air Force on its sprightly new training manual AF 50-21, *Living for Leadership*. In the words of Chief of Staff Nathan F. Twining in the preface, this handbook "encourages the adoption of a moral code which is basic to leadership, self-control and courageous moral living."

The Korean campaign pointed up the ignorance of many a U. S. soldier as to what he was fighting for. In this manual airmen of 1955 will be told:

There is an objective truth which we can discover with our own intellects concerning the nature of man, and of society, and of the purpose of life. There is a natural law and order. . . . There is a God who has created man with rights and duties and a purpose in life.

Army Regulation 15-120 (Jan. 20, 1950) launched the Character Guidance Program for all Army trainees. The preface to Army Pamphlet 16-8 (the Air Force used the same text till recently) states that

. . . the character-development programs stress . . . the moral principles that sustain the philosophy of American freedom, particularly as it is set forth in the opening paragraph of the Declaration of Independence. That philosophy regards man as a creature of God.

It is encouraging to know that our servicemen of the future are being grounded in such solid thinking, and that for the 17-18%-year-olds in the Army's new Reserve Program the hours devoted to the Character Guidance Program have been doubled.

Sunday Shopping

Undoubtedly it is convenient, especially in rural areas, to shop after Mass on Sunday mornings. It is also pleasant

America • NOVEMBER 26, 1955

Rev. Alfred J. Barrett, S.J.

(1906-1955)

R. I. P.

The poet is dead—and who will sing him?
He who sang of others is gone.
His song of brother priests still lingers . . .
Of Lord . . . LaFarge . . . is death and life.

He who once upon a midnight was given a calling
Now has early been called home.
But in the journey many names were his . . .

Who will sing thee, weaver of words?
Unseen numbers have read the life
behind your inky symbols.
Who will sing thee, poet?
Messenger of His Sacred Heart, your
words hinged hearts of God and man.
Who will sing thee, chaplain?
You who in war brought heaven earth-
ward to khaki troops in Texas heat and
Europe's cold.
Who will sing thee, teacher?
Matter and means—yea, and purpose—of
communication and its arts were learned
at your hands.

Let it be the angels that sing thee into the sight of Him
whose love you channeled as a reservoir holding a
surplus of the life it gives forth.
May His nail-pocked palms rest warm upon thee and
guide thee to the place prepared.

The poet is dead—nay, not poet, but *communicator*.
Let this be your title. Let this be your song.

Troubador-teacher and priest for the Trinity
Bard for the Father, scop for the Son
Communicator of the beauty in truth.
For the Truth is the Beauty—and the Beauty is One.

JOHN E. FITZGERALD

This tribute to Father Barrett by one of his former students at Fordham touches on almost all phases of his many priestly activities. Just a month before his death on Nov. 10, Father Barrett's mother, six of whose nine children had entered religious life, was awarded the medal Pro Ecclesia et Pontifice by the Pope. Father Barrett was prouder of this award than of any of his own attainments.

to browse among new or used automobiles on a Sunday afternoon. These conveniences, however, are forcing employees to work on the day of rest and of worship. This practice also exerts pressure on competitors to stay open for their share of the business.

Across the nation this year dozens of communities have been disturbed by retail merchandisers operating on Sundays. People in Fresno, Des Moines, Chicago, Dayton, Cincinnati, Erie, Newark and Washington, D. C., have all been concerned over a few greedy employers who prefer a seven-day business week.

In some cities local or State laws forbid Sunday sales; in others merchants have organized and policed themselves. But where these orderly procedures are not available, persuasion, gentle or organized, is the community's only recourse. Boycotting is an ugly instrument, but sometimes it is the only effective tool against certain social forces. Awakened public opinion in any neighborhood would reduce patronage at these "Sunday Sales" and eliminate profit. To this end the Holy Name Society in its national convention in Pittsburgh last month called upon members everywhere to "work actively for a faithful observance of the Lord's day."

Theatregoers, Arise!

Blanche Yurka is a five-star actress well known to veteran theatregoers. Her career has spanned the years of David Belasco, E. H. Sothern, the Barrymores; she has appeared in plays by Ibsen, Sophocles and the best of moderns.

But Miss Yurka is through with Broadway. In a recent interview she tells why. "I don't like the passion for ugliness," she states, "that seems so much a part of our theatre today." Revealing that she had turned down three scripts in the past several years, two of which got to Broadway, while the third almost did, she remarked:

The first was the foulest thing I've ever read. . . . The second was a case of stepping into a room of squirming things. . . . The third was so unhealthy and unwholesome. Ugh!

The major blame, thinks Miss Yurka, rests not so much with the playwrights

as with the public. "If the public wants to plunk down their \$6.50 or \$6 for this sort of play, the playwrights will write them." But *The Carefree Tree*, a "charming romance and fantasy," in which Miss Yurka appeared in an off-Broadway production recently, and which ran for less than five weeks, was studiously ignored by the public. Incidentally, it got panned by the critics.

We phoned Miss Yurka to confirm the views she had expressed. Yes, she said, she thinks the public is mainly at fault. People will get what they want from the playwrights, but they have to make their wants known by patronizing the good plays and by staying away in droves from the decadent. Do you?

IN HOT WATER

CP and the Constitution

On Nov. 17 the Communist party made what may be its last plea for respectability on the American scene. Before the U. S. Supreme Court it argued that registration requirements in the Subversive Activities Control Act of 1950 violate its freedom of speech under the First Amendment and its protection from self-incrimination under the Fifth Amendment.

Solicitor General Simon Sobeloff argued the Government's case and affirmed Congress' right to require information from "Communist-action" organizations. He also pointed out that protection against self-incrimination is a personal privilege and may not be claimed by an organization.

The scene is now set for an historic decision by the Supreme Court. The Communist party claims to be a legitimate organization seeking political and economic changes by peaceful means. The Subversive Activities Control Board has ruled that the Party fits Congress' definition of "Communist-action" (dominated by a foreign power and aimed at the overthrow of our government) and is, therefore, bound to register as such, list its members and label its publications as "Communist."

In effect, the Communist party argues that its form of conspiracy is a freedom that the Bill of Rights protects from exposure.

Bipartisan Loyalty Panel

Neither President Truman nor President Eisenhower equitably solved the delicate problems of loyalty and security peculiar to our generation. Both Administrations have been criticized for failing to protect Government personnel from unjust accusations and the Government itself from espionage and subversion.

In July Congress created a bipartisan, 12-man commission to appraise the security program. The panel, appointed jointly on Nov. 10 by the President, the Vice President and Speaker Sam Rayburn, will review the effectiveness and the fairness of present procedures and report their recommendations before the end of March.

We can hope that this commission, authorized and appointed by both Democrats and Republicans, will find means 1) to take the security question out of partisan politics permanently; 2) to reduce the possibility of divergent interpretations (Wolf Ladejinsky and John P. Davies are examples that clamored for a single, prompt, just interpretation); 3) forever bury the stupidities of "guilt by kinship"; 4) assess the security clearance of any Government employee who invokes the Fifth Amendment; 5) establish a central board of appeal empowered to give a responsible decision for security clearance that will be accepted in all departments.

We cannot hope that this commission will produce some magic formula. No blueprint will at once catch spies, expose false witnesses and eliminate poor judgment by security officers. In these matters that involve human conduct and human reputation there can be no alternative to the prudent weighing of each individual case.

From AMERICA, Nov. 26, 1910

"A great artistic individuality disappears in the person of John LaFarge, who died at Providence, R. I., on Nov. 14. For many years he had been with Saint Gaudens one of the two best-known figures in the American art world. . . . At the funeral Rev. John LaFarge, S.J., was the officiating priest."

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Washington Front

During recent sessions of my seminar at Georgetown University on current political problems, we have indirectly explored two problems which face Congress when it sets out to pass comprehensive laws. These are: not to frame legislation couched in such general terms that it gives subordinate officials arbitrary power to interpret them in their own way; and not go into such detail that administrative agencies are hamstrung in the execution of the laws.

We had two excellent examples in two present acts: the McCarran-Walter Act (known officially as the Immigration and Nationality Law) and the Taft-Hartley Act (known officially as the Labor-Management Law). These two very comprehensive laws admirably illustrate the two sides of the picture.

The McCarran-Walter Act expresses a philosophy. This is based on the post-World War I idea of national origins, and like earlier laws, it establishes arbitrary quotas of immigrants, based on the ethnic ancestry of the people in the country in 1920. This was purely theoretical: by 1953 the national-origins proportion had greatly changed.

Because the Act was based on generalities and loosely worded, many hardships have been imposed. To take but one instance, among too many to mention here: the U. S. Consuls General in foreign lands have absolute arbitrary power without appeal to refuse visas to any person they do not like, yet those they do let in can still be turned back by the immigration authorities over here, again without appeal. All this is because of the loose wording of the law.

Taft-Hartley is something else again. It goes into infinite detail, spelling out each possible occasion which it thought might arise. The result is that it has hamstrung the National Labor Relations Board, the labor unions, management and the courts. The only reason I can see why some can say it is not so bad as commonly thought is that both labor and management have tacitly agreed not to embarrass the courts with impossible decisions. The real victim, as I see it, is the NLRB. It has become practically impotent, especially under its present membership, and, so far as I can see, its present activities are the purely routine duties of a mediator.

Correction. Three weeks ago, writing about Wocs and Bacs, I said the latter (the advisory councils) amounted to about one to a dozen in each department. Recent testimony shows there are 75 in Agriculture alone, and one witness said there are over 2,000 in the country. That's a lot of businessmen.

WILFRID PARSONS

Underscorings

► **MASS WAS FIRST** celebrated in New York State on Nov. 14, 1655, by Frs. Joseph Chaumonot and Charles Dablon of the Society of Jesus, missionaries to the Onondagas. The place was Indian Hill, near the present Manlius, N. Y. The occasion was commemorated on the tercentenary date with a solemn Pontifical Benediction in St. Ann's Church, Manlius, by Bishop Walter A. Foery of Syracuse. On Dec. 11 the anniversary will be commemorated in the Cathedral of Syracuse by a solemn Mass.

► **PRIESTS** will be interested in a convenient summary of the new rubrics of the Breviary, printed by *Theology Digest*. Bookmark-size, this summary will easily fit the Breviary. Any priest may secure a copy by sending a self-addressed envelope to: Business Man-

ager, *Theology Digest*, St. Mary's College, St. Marys, Kansas.

► **THE CATHOLIC ECONOMIC** Association will hold its 14th annual meeting Dec. 29-30 at the Hotel Roosevelt, N. Y., on the theme "Order Forming in a Pluralistic Society" (Sr. Mary Yolande, College of St. Teresa, Winona, Minn.).

► **THE GUILD** of Catholic Lawyers of New York will hold its third annual Conference on the Natural Law Dec. 3 in the auditorium of the Association of the Bar of the City of New York, 42 West 44th St., New York 18. The topic of the discussions is "The Natural Law and Justice." Proceedings begin at 10:30 A.M. There will be morning and afternoon sessions. The conference will be open to the public free of charge.

► **THE 1955 CATALOG** of the Jesuit South Belgian Province reports that the House of Studies at Djuma, Belgian Congo, opened in 1948 with four native novices, now has 52 Congolese

novices, priests, brothers and seminarians, with six more studying philosophy at nearby Leopoldville. Djuma was the first noviceship of a European religious order to receive native novices in Central Africa.

► **MINNESOTA'S** Gov. Orville L. Freeman is continuing the policy of his predecessors in appointing a Catholic priest to the Governor's Interracial Commission. Rev. Edward Grezeskowiak of the faculty of Nazareth Hall Preparatory Seminary, St. Paul, is one of the new appointees. He succeeds as a member Rev. Francis J. Gilligan of the St. Paul's Seminary, who was chairman of the commission until his recent retirement.

► **THE KNIGHTS OF COLUMBUS** of New York State are offering scholarships to Catholic colleges for Catholic boys and girls graduating next January or June from recognized 4-year high schools in the State. For details write Walter W. Walsh, 2908 Heath Ave., Bronx 63, N. Y., before Dec. 1. C. K.

Editorials

After Geneva—What?

What can we think of a "summit" meeting which comes down to earth without a single agreement on any of the three items of business? The closing communiqué of November 16 was as bare of content as it was sparse in words. The much-heralded Geneva meeting of the Big Four Foreign Ministers, convoked under the smiles of Bulganin and Eisenhower, got exactly nowhere. No agreement was reached on German unification and European security. No agreement was possible on disarmament, including the President's "aerial inspection" plan. Even the question of East-West contacts, not thought to be difficult, registered no progress.

So ends the "spirit of Geneva." The Foreign Ministers have adjourned *sine die*. Future discussions will go through diplomatic channels. So ends Soviet propaganda for "peaceful coexistence." When no agreement is reached after such a start, it should be clear that international relations have entered an entirely new phase. If the cold war is not revived, at least we are entering what Secretary Dulles has termed "competitive coexistence." A wholesale review and reappraisal of our foreign policy is now certain to ensue.

The Geneva meeting was supposed to be the "acid test" of Soviet intentions. This it certainly proved to be. It is now clear, for one thing, that the Kremlin has decided to keep Germany divided for a long time—until the day, that is, when it can be reunited as a soviet republic. In Molotov's own words, "there are two German states." In one of these, the "peoples' social gains" must be preserved. In other words, enforced communization will be maintained in East Germany. There will be no free elections.

RED ISOLATIONISM

Soviet intentions for Germany are important enough, but what is likely to impress world opinion even more is the fright that the threat of lifting the Iron Curtain seems to engender in the present Kremlin chiefs. The Soviet Foreign Minister and his experts were unwilling to support *even in principle* the reciprocal establishment of information centers or the unimpeded sale of printed matter or the exchange of films. A British newspaper (*News Chronicle*) has noted the consequences of long Soviet self-imposed isolation: "For nearly forty years the Soviet rulers have kept their people in a cage, and even today they are scared to let them see or hear what goes on outside." What kind of coexistence is this?

The same London paper noted that, in the brief recent interlude in which travelers from the free world were able to meet and talk with the ordinary Soviet citizens, these contacts had proved friendly. This ob-

servation recalls the words of His Holiness Pius XII, who last Christmas urged "coexistence in truth" based upon the people who live on both sides and not upon their governmental regimes or social systems. But this is precisely the kind of coexistence the Communists fear, as Soviet actions at Geneva have just proved. It is to be hoped that neutralists everywhere will take notice of this.

The unity of the three major powers of the free world stood up well under the strain. Now signs indicate a battle for Germany. If the Soviets have taken the risk of blame for continued German disunity, they have calculated their chances of using their newly established diplomatic relations to sow the idea that, in the end, only the USSR can grant that unity. In the meantime, from their Bonn embassy, they can slow down, harass and confuse the program for West German rearmament. This a united free world must now prepare to deal with.

The Geneva failure will be no disaster if the West draws the obvious conclusions and closes its ranks for a long-drawn struggle. Party Secretary Khrushchev and his colleagues are convinced that the future belongs to communism. Our own confidence, better grounded, should be greater.

... Other Side of the Coin— "Geneva Spirit" in Asia

Europe is not the only area of world tensions where the once magic words, "Geneva spirit," have become a symbol of the shattered hopes of the West. During all the talk at Geneva, which served no other purpose than to emphasize the insoluble East-West impasse on the German question, Red pressure in Asia began exerting itself in other ways. Whatever the "Geneva spirit" may have led the West to expect, the formula has certainly not prompted the Soviets to forsake their time-tested tactics of stirring up trouble where the occasion presents itself.

The tragedy of Germany, Korea and Vietnam is now being repeated in tiny Laos. Under the terms of the Indo-China armistice agreement of 1954, the Pathet Lao, a Communist force holding two of the country's northern provinces, was to have submitted itself to the machinery of civil government and general elections. The Pathet Lao, however, has refused to allow the Government of Laos to extend its authority into the two provinces it holds. Moreover, only the support of Ho Chi Minh's Communist regime in neighboring North Vietnam has made the Pathet Lao's defiance possible.

Thus, the familiar pattern reasserts itself. An area comes under Communist control. Despite the much-touted "Geneva spirit," there seems no way to shake off the death-grip, no matter what agreements have been reached over the conference table. Against this background the UN is once again preparing to take up the question of Korean unification.

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The picture is much more alarming in the Middle East where Soviet strategy has not only taken advantage of the "Geneva spirit" but also of what now appears to have been an inherent weakness in our policy there. Putting all our eggs in one basket, we sought to block Soviet penetration in the Middle East by erecting a military barrier. We therefore pushed negotiations for defense agreements between Turkey, Iraq, Iran and Pakistan. Russia, however, in virtue of the Soviet-Egyptian arms deal and her proposed program of economic and technical assistance for Egypt, has vaulted this so-called "northern defense tier" and emerged as an additional factor to be reckoned with in Middle Eastern power politics.

Russian emergence in the Middle East has come at a time when certain of our Nato allies, no doubt lulled by false hopes of an era of "peaceful coexistence," had begun to indulge in the questionable luxury of fighting among themselves. The Greek-Turkish dispute over Cyprus has weakened the Nato alliance in the eastern Mediterranean. Russian penetration into that area now threatens to turn its flank.

The Soviets, of course, could well respond that it was not until Washington began to nail down treaties in the Middle East that they took the diplomatic offensive. Nevertheless, it is evident that Russia is engaged in perhaps its boldest maneuver since World War II — a calculated effort to break out of the "encirclement" it has always complained about. Given the complexities of the Middle Eastern problem, a clear-cut answer will not come easily. Perhaps we could begin by consigning the "Geneva spirit" to history.

Unesco Appraisal

The article by Ray Murphy featured in this issue should serve to put the American Legion's criticism of Unesco in its right perspective. Not only were the specific charges against Unesco unproven, but they were joined in some instances to methods that were not those of serious, intelligent men. For the Legion's own good and the good will of the many Legionnaires who had no part and no sympathy with that business at Miami, the American public should not have to witness the like again.

The United Nations Educational, Scientific and Cultural Organization pursues an aim that is excellent by methods that are legitimate. Not only individual Catholics but officially sponsored Catholic organizations as well have played an active and positive role in its work. This is true of the international as well as of the national aspects of Unesco work. The Pope would hardly have named a personal observer to the world headquarters of an organization that is atheist and materialist. Surely, if the cooperation of religious forces for peace on the economic, social and political plane is possible and praiseworthy, this is all the more true for cooperation for peace in the higher realm of the spirit.

On the other hand, the positive attitude of Catholic

and other religious agencies toward Unesco should not be construed as unqualified and naive sanction of all that Unesco does. The organization has its dangers. This was no secret at any time and it was duly taken into account when the successive decisions were made to cooperate with and support Unesco. Any movement that operates in the realm of ideas, particularly in the international plane, is exposed to the false theories of man and society which circulate so freely in our contemporary world.

Unesco is not exempt from this influence. In fact it seems at times to be a favorite nesting place for a wide variety of secularists and scientific humanists. Nevertheless, the decision to play an active part in its work seems to be the correct one. It is also the more difficult and less convenient one. But nothing is to be gained for the cause of the good philosophy by voluntarily yielding the field to the adversary.

White House Conference

A lot of high hopes and a sizable amount of money are going into the planning and execution of the White House Conference on Education, to be held in the nation's capital Nov. 28-Dec. 1. What will it accomplish?

If the WHCE does nothing else, it will highlight the ultimate and inviolable responsibility of parents and local communities to provide for and supervise the education of children. It will also demonstrate the sharply delimited but real concern of the Federal Government that parents and communities live up to these obligations in the name of the common good.

Upward of 2,000 people will meet in Washington. They will gather in groups around 180 tables, to which they will be assigned. The aim is to have the widest possible diversity of experience and opinion represented at each table. These groups (as far as possible seven laymen to three educators) will choose a chairman, discuss the agenda and frame a set of recommendations.

The 180 chairman will then meet in 18 groups to refine the original recommendations. Next the 18 chairmen of these groups will gather in two panels of nine. Finally their two chairmen will compose a joint report in the name of the entire conference.

What will come of all this? Surely not some magic set of "answers" to all the problems of education. Enough will have been accomplished if the delegates learn what the problems are, "educate" each other and then return to their States and Territories to continue their active interest in the schools.

This Review suggests three questions which need discussion. First, are the schools educating children to the satisfaction of their parents? Second, are we Americans squarely facing the fact that private and parochial schools form a substantial and legitimate part of our educational system and do we admit the consequences of this fact? Finally, what do we Americans plan to do about the teaching of religion in the public schools?

American Legion and Unesco

RAY MURPHY

TO UNDERSTAND what happened regarding the United Nations Educational, Scientific and Cultural Organization (Unesco) at the recent national convention of the American Legion at Miami, you have to understand and even love the American Legion. At least that helps. If you know something about Unesco, that will help, too.

Millions of Americans know nothing about Unesco. Naturally, many members of the American Legion share this lack of knowledge of the international organization's functions, successes and shortcomings.

It cannot be doubted that in its earlier years Unesco got off to a bad start as far as public opinion is concerned. Even when it was known it was little understood. It had no work projects in the United States by which its effectiveness could be judged. It has none today. Some of its earlier advocates were rather grandiose in their rosy estimates of its future. Some were extravagant in their appraisals of its small accomplishments.

Unesco began in 1946, in the days of the Fair Deal, and it bore the brunt of the bitterest criticisms of the events and personalities of that era. Since every member of the United Nations is eligible to Unesco, and since some satellites of the USSR became members, Communists participated and still participate in the organization's procedures, as they do in the United Nations and indeed in many forms of international effort today. Julian Huxley and others known for their agnosticism, atheism or socialism, gave it a kind of "kiss of death" in its early days. Despite all this, Unesco passed through the crises of its formative years and began to take shape as a helpful instrument of free-world thought without many Americans ever having heard of it.

For several years the national organization of the American Legion remained blissfully unaware of the dire threat to our faiths, our loyalties and our national existence that Unesco posed—as later claimed. American participation in Unesco had been authorized by House Resolution 215, introduced by (then) Rep. Karl E. Mundt (R., S. D.), and passed May 22, 1945, and by Senate Resolution 122, introduced jointly by the late Sen. Robert A. Taft (R., O.) and Sen. William J. Ful-

bright (D., Ark.), and passed May 25, 1945. These resolutions recognized that "the future peace and security of the American and all other peoples rest upon the achievement of mutual understanding among the peoples of the world."

Mr. Murphy, chairman of the Special Committee of the American Legion that studied Unesco, is a member of the Legion's National Executive Committee. He is also a member of the American Bar Association Committee to Study Communist Tactics, Strategy and Objectives, whose report of September 17, 1951 was highly praised by J. Edgar Hoover and other authorities on communism in this country.

On July 30, 1946 a joint resolution providing for membership in Unesco, and authorizing an appropriation therefor, was approved by a vote of 264 to 41 in the House and without dissent in the Senate (P. L. 565, 79th Congress, 2nd Session). Prior to that action the Congress had considered the basic statute of Unesco, which declares:

... that since wars begin in the minds of man, it is in the minds of men that the defenses of peace must be constructed; that ignorance of each other's ways and lives has been a common cause, throughout the history of mankind, of that suspicion and mistrust between the peoples of the world through which their differences have all too often broken into war; that the great and terrible war which has now ended was a war made possible by the denial of the dignity, equality and mutual respect of men . . . that peace must be founded, if it is not to fail, upon the intellectual and moral solidarity of men.

It is an obvious impossibility to translate this noble declaration into widespread, immediate action. Of itself and alone Unesco has no background and no resources, spiritual or material, to enable it to do so. It is indefensibly cynical to say that the effort should not be made because it has not yet succeeded.

STORM SIGNALS

Be that as it may, many good citizens harbor what has been called "a sneaking uneasiness about Unesco." This uneasiness may be compounded of fear of communism, hatred of atheism and lurking suspicion that such international cooperation as is envisaged in Unesco may lead to a de-emphasis of national loyalty and to an over-emphasis of "world citizenship" tending toward "political world government." In the minds of many Americans the fear of subversion of national loyalties through the United Nations and its related agencies (such as Unesco) is ever present. Many pamphleteers are very busy throughout the land spreading that suspicion. Virulent isolationism and violent racism are the animating causes of much of the articulate and effective opposition to Unesco.

The national organization of the American Legion took no action in opposition to Unesco until May, 1953, when, meeting at Indianapolis, the National Executive Committee passed a resolution deploring

... the use of materials furnished by the United Nations Educational, Scientific and Cultural Organization for the use in our public schools ...

and calling upon

... all American educational institutions and upon boards of education throughout the United States to cease and desist from the use of educational materials of Unesco propounding World Citizenship and adherence to a nebulous World Government as a criteria of education of American citizens.

and further, calling

... upon the representatives of the United States to Unesco to take appropriate measures to cause Unesco to cease and desist from disseminating such subversive educational materials.

The resolving clauses of this resolution were preceded by some nine "whereas" clauses which in essence charged that "determined plotters" seeking "to destroy our way of life, capture our wealth and enslave our people" were "using Unesco to corrupt the minds of our children" so as to prepare them "for citizenship in a world society."

The official digest of the minutes of the meeting do not reveal that the resolution was debated or discussed on the floor.

Some of the language of some of the "whereas" clauses of the resolution may be traced back directly to the October, 1951 Letter No. 13 of the American Flag Committee. This letter characterized Unesco as a subversive organization and urged its readers, in order to know Unesco's subversive purposes, to buy copies of



No. V of a series of pamphlets entitled "Towards World Understanding." This series had indeed been published by Unesco, but the badly offending No. V was issued with a disclaimer appearing therein to the effect that the views expressed in it were "not, of course, the official views of Unesco." At another point the statement appeared that "This pamphlet is in no way an official expression of the views of Unesco."

STORM CENTER: VOLUME V

The series "Towards World Understanding" had been included in a study of Unesco undertaken by a Special Committee of the American Legion, begun and continued under authority of national commanders and the 1953 and 1954 national conventions of the American Legion. This study had been in progress for a period of eighteen months. It was exhaustive in nature, examining hundreds of documents dealing with or issued by Unesco. It made a thorough study of numerous reports of hearings pertaining to Unesco held by congressional committees. In these hearings, opponents and proponents of Unesco were given their full day in court, and it is safe to say that every shade of opinion pro and con found expression in formal and informal presentation, often by way of extensive documentation. Certainly all that might then have been said for and against Unesco was said adequately and amply in these hearings. A very substantial part of the opposition there expressed stemmed from and traced back to the American Flag Committee Letter No. 13.

Rep. A. S. J. Carnahan (D., Mo.) characterized Letter No. 13 (extension of remarks, *Congressional Record*, April 1, 1952) as follows:



The entire statement is a wilful distortion. It bases its case on false interpretations. It twists quotations out of context in attempting to support its claims.

Volume No. V was in the form of a report of discussions of educators from several countries held in 1948 at a Unesco seminar in Podebrady, Czechoslovakia. The writer of the report was a professor whose native language was French. According to an American participant, he had little facility in English, and (also according to an American participant) "it is doubtful that the ideas expressed by English-speaking group members were understood." None the less, Volume No. V was printed. Under the constant urging of the American Flag Committee it remains the cornerstone of the whole anti-Unesco edifice. Without it the anti-Unesco forces would be hard put indeed to find any basis for their claims that Unesco is subversive of love of country and of national loyalties and is an influence favoring world government.

NO BEST SELLER

The Legion's Special Committee in its study checked the sales and distribution of Volume No. V in the United States. It found that until the American Flag Committee issued its clarion call hardly more than 400 copies had been sold in this country. Moreover, despite the urging of the American Flag Committee, a total of about 3,000 copies had been sold over a period of some seven years (to March 24, 1955). Virtually all of the distribution had been to single-copy purchasers. If there had in fact been any purchases for school use, such purchases were not in bulk.

Hazel E. Gabbard, of the educational division of the Federal Department of Health, Education and Welfare, has said: "In the seven years since it was issued, I have never seen a copy in any public school of the United States." Belmont Farley, director, Press and Public Relations, National Education Association, has said that:

... neither the NEA nor, in so far as I know, any national educational organization, has either circulated or recommended the Unesco series entitled "Towards World Understanding" for use in the nation's classrooms. . . . They were not organized for classroom study. . . . I know of no school system where these publications have been in use. If there are such I would like to be informed (Letter, February 15, 1955).

From 1952 to 1953, Los Angeles was the storm center of a controversy involving Unesco and the schools of that area. There the series "Towards World Understanding" was pictured as subversive of the loyalties of Los Angeles school children. But on January 21, 1953 the president of the Board of Education, in an open letter issued by authority of the Board, stated: "... it is clear that teaching about the UN and Unesco in Los Angeles has never promoted world government or diminished enthusiastic teaching of patriotism and love of country . . ."

The evidence is that the series "Towards World Understanding" was not used by teachers and students in the Los Angeles school system. No evidence, though diligently sought, ever came to the attention of the Special Committee that these pamphlets had ever been used in any school system in the United States. Some Unesco materials have undoubtedly been purchased by individual teachers, who may have used them as illustrative materials in their classrooms. However, to the knowledge of the Special Committee, no public school system in the United States includes Unesco materials as part of its curricular instructional program.

SPECIAL COMMITTEE AT WORK

No evidence was found by or given to the Special Committee that Unesco or the U. S. National Commission for Unesco had ever placed or sought to place any publications of any kind in the schools of the United States. No evidence was found by or given to the Special Committee that Unesco or the U. S. National Commission had ever interfered anywhere at any time with the educational system of the United States, or with its administration. Such evidence had been solicited from some of the most bitter and denunciatory critics of Unesco, but without response.

If it seems that undue space has been devoted to one very small pamphlet out of hundreds of publications Unesco has issued, it must be emphasized, strange as it may seem, that this one little pamphlet, never shown to be used by teacher or pupil in any American school, is the principal basis for the claim that Unesco is subversive of patriotism and national loyalties.

The American Legion Special Committee investigated every charge ever publicly made against Unesco

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in the United States. It scrutinized the membership of the U. S. National Commission and inquired into the organizations which had nominated members thereto. It found no subversion in them. It found that as individuals the members of the commission constituted a veritable Who's Who in the field of education, science and culture, that among them were Protestants, Catholics and Jews. It found the nominating organizations pre-eminent among the country's great voluntary organizations.

The Special Committee studied the charges against Unesco in detail and in their over-all aspects. Its second report on Unesco was submitted to the National Executive Committee in May, 1955. In September, 1954, the national convention of the American Legion had reaffirmed the resolving clauses of the resolution condemning Unesco passed by the National Executive Committee in May, 1953. In October, 1954, the National Executive Committee had voted 51 to 6 against acceptance of an invitation to nominate a representative to the U. S. National Commission for Unesco. The Special Committee had been strongly urged from a number of quarters to abandon its study and to submit no report—this despite the national convention's directive to the contrary.

Several communications received by the Special Committee left no doubt that the writers were even skeptical about the good faith, the intelligence and the patriotism and loyalty of the Special Committee. This might—only might—seem strange if considered against the American Legion background of the Special Committee, whose membership included a former national president of the American Legion Auxiliary, a present National Executive Committeeman, a past department commander of New York, a past department chaplain of New York, a past department commander and national committeeman of Ohio and a former national commander of the American Legion.

But if the Special Committee found one thing certain, this was that the rabid anti-Unescan allows no independence of thought, no difference of opinion, no deviation, no variance from the far-rightist party line. The rabid ones had stirred up as much opposition to the report as possible by a nation-wide effort made in every State. This was done among Legionnaires of high and low official rank, and well in advance of preparation of the report or the determination of findings it might contain.

UNESCO ACQUITTED

The report of the Special Committee is long. It had to be long if it was to deal with the multiplicity of charges against Unesco, though all could be classified in three main categories. Its presentation to the National Executive Committee consumed two and a half hours without covering in detail its 140 mimeographed pages. In brief, the Special Committee reported:

1. That Unesco is not favorable toward world government; that the programs and functions of Unesco are not such as to tend toward world government; that the U. S. National Commission for

Unesco, individually and as a group, are strongly opposed to world government;

2. That Unesco is not atheistic, and

3. That Unesco is in no sense or degree communistic.

When the speaker finished his presentation, he received a stirring, rising ovation from the same National Executive Committee which six months before had voted 51 to 6 against American Legion membership on the U. S. National Commission. The report was then referred to the standing Foreign Relations Commission for report at the 1955 national convention.

In so far as the writer is informed, the Foreign Relations Commission and its subcommittee appointed for that purpose took no action on the report. Instead, when the convention's Foreign Relations Committee (different from the standing Foreign Relations Commission) organized at the Miami convention, it was informed by the chairman 1) that pre-convention consideration had been given to department convention resolutions pertaining to Unesco; 2) that they had been referred by the Resolutions Assignment Committee to both the Foreign Relations Committee and the Americanism Committee; 3) that it was the recommendation of those who had given advance consideration to the matter that a joint subcommittee from the membership of the two committees consider the several resolutions pertaining to Unesco, as well as the report of the Special Committee; and 4) that the joint subcommittee report directly to the National Convention. This was a procedure unique in the history of American Legion National Conventions, but as presented it was approved by the respective committees.

HEARINGS ON REPORT

On Sunday, October 9, the convention's Americanism Committee and the Foreign Relations Committee and the joint subcommittee gave proponents and opponents of the Special Committee report and of Unesco itself an opportunity to be heard. An hour and a half was permitted to each side, with additional time (limited) for question periods for each side. The meeting was held in semi-executive session, with the press excluded but with Legion members permitted to attend.

Unesco opponents—though not all of them—were bitter in their attacks on Unesco and occasionally personal in their criticism of the Special Committee. One vowed that he knew "foreigners, and knew what foreigners thought of us." His most scathing criticism was of scientists who found that the blood types of Negroes and whites are the same. Another demanded an apology from the Special Committee for daring to submit its report. Yet another opponent said that the United Nations should be tossed into the sea. One opponent seemed to assume that his case against Unesco was established when he averred that it had its genesis in the State Department. One recommended that when Secretary Dulles was presented to address the convention the next day, every Legionnaire should rise to his feet and walk out.

The Special Committee report itself was attacked



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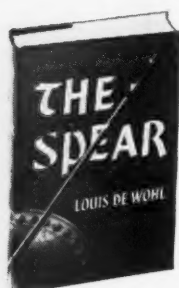
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only in generalities, in no respect in detail. The Unesco opponents quite generally spoke "in the large," against the United Nations, against Unesco. In the main the contents of the report itself were ignored by its opponents in the open discussion. How much special consideration may have been given to the report in subcommittee the writer does not know, but there can be no doubt that the conclusions of the Special Committee report found little favor in the convention subcommittee, as evidenced by the latter's report, reaffirming the American Legion position on Unesco, calling for abolition of the U. S. National Commission for Unesco, and demanding congressional investigation into Unesco action in the United States.

FAST FLOOR WORK

When the joint subcommittee report was submitted to the joint committees, the action was *pro forma*. The previous question was quickly moved and carried, discussion was ended and the subcommittee report was overwhelmingly adopted. Beyond any shadow of a doubt the anti-Unescans had done a thorough job of organization prior to the opening of the convention, through many previous months. They were at work in every department of the American Legion under coordinated direction, in which many others than Legionnaires had a part. The convention's Americanism Committee, its Foreign Relations Committee and the joint subcommittee were heavily weighted with known opponents of Unesco.

All of this was done within the letter if not the spirit of the rules. The result was a foregone conclusion, a conclusion for which the members of the Special Committee were quite prepared. No member of the Special Committee, to the writer's knowledge, expected that the Special Committee Report would be approved, nor did the Special Committee ask that it be approved. It contained no recommendations. It was the report of a study committee which stands in the records, which won an overwhelming (100 to 1) favorable editorial response throughout the country, and which may be of continuing service to those who seek to know the truth about Unesco.

At the end of the subcommittee report made to the national convention on Wednesday, October 12, the way was paved for immediate action. A co-chairman of the subcommittee immediately moved for adoption. The presiding officer immediately recognized a seconder. Some delegate called for the question. The motion to adopt was immediately put. It carried by voice vote overwhelmingly. Members of the Special Committee who were convention delegates were there, as were many others opposed to the subcommittee report, prepared for such debate as is permissible under a five-minute limitation of time per speaker. Doubtless supporters of the subcommittee report were likewise ready. The debate did not come off; perhaps it was just as well. Perhaps the presiding officer felt that the final result would be the same no matter what the tenor of the debate. Perhaps the presiding officer felt that the American Legion would be better served if some of the

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statements made in semi-executive session of commit-
tees on Sunday, October 9, were not quoted or reported
on the convention floor.

And now, what of Unesco? The writer hopes that
many will read the Special Committee report, available
on request while the supply lasts.

Since Miami, a few verbal brickbats and an occasion-
al dead cat have been tossed at the writer. One went
like this: "Now, what do you say? Unesco was con-
ceived in the warped brain of Alger Hiss and it re-
mained for suckers like you to fall for it."

UNESCO GOES ON

Since returning from the convention, we have caught
up with two news items. One appeared in *AMERICA*,
September 24. It related that the sentiment of the recent
assembly of the International Federation of Catholic
Universities at Louvain was that Catholic organiza-
tions continue to cooperate with Unesco. Among the
Americans present at this assembly were Rev. Theodore
M. Hesburgh, president of the University of Notre
Dame, Rev. Thomas F. Fleming, S.J., executive assistant
to the president of Boston College, and Rev. Edward
B. Rooney, S.J., national secretary of the Jesuit Educa-
tional Association. Father Rooney in an address deliv-
ered in 1950 to the National Catholic Educational
Association meeting in New Orleans, described Pope
Pius XII as "the world's greatest Unescan," and further
said that

... active participation in the work of Unesco and
diligent promotion of Unesco's aims are not only in
perfect keeping with the whole Catholic culture
and tradition but, implicitly at least, are a duty im-
posed on us by the Vicar of Christ himself ...

The other item advises that only recently the Holy
See joined with 14 other sovereignties in signing the
Universal Copyright Convention, to which 30 other na-
tions have already subscribed, thus bringing into op-
eration a long-developing Unesco project of immediate
potential benefit to writers, composers and other cul-
tural workers. The signer of the convention for the Holy
See was Msgr. Thomas J. McMahon of New York City.
The Monsignor represented the Vatican in 1953-54 at
the UN Economic and Social Council. For years in the
Near East he cooperated with and received the cooper-
ation of UN relief agencies and Unesco in setting
up educational facilities for Palestinian refugee chil-
dren, Catholics, Protestants and Moslems alike. He has
no illusions that Unesco has accomplished as much as
some of its enthusiasts claim for it, but he harbors no
doubt that, as Father Rooney says, "its aims are in per-
fect keeping with the whole Catholic culture and tradi-
tion"—that it has done good and is doing good.

The writer appreciates Monsignor McMahon's note
to him, urging him to persevere. "Keep fighting on,"
he wrote. "While every human organization has its im-
perfections, much good has been and is being accom-
plished through Unesco. . . . God be good to you."

GIFTS FOR CHRISTMAS

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MY PRAYERBOOK, by Rev. F. X. Lasance

The most popular prayerbook in English for use at Holy Mass and other services and Devotions. Size 4" x 4½"—702 pages. Red edge \$3.50; gold edge \$4.50; leather \$6.00 up.

Recent Publications

CROSS UPON CROSS: The Life of Pope Plus IX, by Rev. Francis Beauchesne Thornton

The first life of this Pope by an American. Based on original research on official Roman documents, and written in Father Thornton's interesting and down-to-earth style. Large 12 mo. 256 pages, illustrated jacket, \$3.75.

IN HEAVEN WE SHALL REST: The Life of Blessed Vincent Pallotti, by Katherine Burton

In the Beatification ceremonies in 1950 our present Holy Father pointed out that this man is the pioneer of Catholic Action. Thus his life is of great interest to the thousands now engaged in this work. 12 mo. 200 pages, \$3.50.

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WEST COAST CONFERENCE ON SECULAR INSTITUTES

THE WESTERN REGIONAL CONFERENCE on Secular Institutes, held July 29-31, 1955 in San Francisco, differed in many respects from other conferences.

The lay persons in attendance at this first regional meeting displayed a realistic spirit that was a good augury for the future of this new canonically approved way of life. Of the 300 persons at the conference, approximately two-thirds were lay men and women. They not only displayed a vigorous interest in secular institutes, but also expressed a desire to spread their knowledge and interest to others.

NO CONFLICT

The many priests, brothers and sisters who came likewise evinced more than passing interest in secular institutes. This was the more significant in view of the fact that some nuns and brothers, as well as some priests, tend to regard the institutes as competitors to the more commonly known religious orders and congregations. Rev. Albert J. Zabala, S.J., professor of theology and philosophy at Loyola University, Los Angeles, dealt with this point in his speech on "Secular Institute or Religious Community?" He showed that the institutes' role and nature made it impossible for them to be competitors of or substitutes for the religious life as commonly known. "Secular institutes," he said:

have been defined by the Holy Fathers as societies whose members profess the evangelical counsels in the world in order to attain Christian perfection and to exercise a complete apostolate. They therefore are true vocations, just as are the religious life, the priesthood and married life.

Rev. Donnell A. Walsh of St. Mary's Cathedral, San Francisco, an authority on secular institutes (his thesis for a doctorate in canon law was on the canonical status of institutes), spoke on the nature of secular institutes in the light of papal teachings. It was only eight years ago, in 1947, that Pius XII gave official approval to the institutes, Father Walsh stated. Today in North America there are five *approved* secular institutes: Opus Dei (Chicago and Boston), the Missionaries of the Kingship of Christ (Washington, D. C.), the Schoenstatt Sisters of Mary of the Catholic Apostolate (Madison, Wis., and Corpus Christi, Texas), Regnum Christi (Chicago) and Caritas Christi. In addition, there are in the United States and Canada over half a dozen pious associations aspiring to the status of secular institutes.

Rev. Stephen J. Hartdegen, O.F.M., director of the

Mr. Lum is a graduate student at the University of San Francisco and editorial assistant on a weekly newspaper.

Philip A. Lum

Missionaries of the Kingship of Christ, Washington, D. C., and noted biblical scholar, discussed the role and place of secular institutes in America today. He emphasized the fact that the needs of the Church are so varied that groups of all kinds can find an apostolate. Rev. Joseph E. Haley, C.S.C., of the University of Notre Dame concurred by calling attention to groups that exercise their apostolate in their own trades and professions. One group, Opus Dei, has as its aim the Christianizing of professional life, i.e., the medical, teaching, legal and engineering professions. Another, known as the International Catholic Auxiliaries, sends laywomen to foreign mission fields to do educational, medical and social work.

FIRST-HAND STORY

Perhaps the most revealing light in the conference came not so much from the many authorities and experts in this field as from members of secular institutes themselves. Representatives of the International Catholic Auxiliaries, Caritas (an aspiring group in New Orleans and in no way connected with Caritas Christi mentioned above) and Regnum Christi were on hand to detail the day-to-day life of each organization. They were Miss Virginia Leary of the Auxiliaries, Miss Mary Linda Hronek of Caritas and a young woman from Regnum Christi who preferred not to be identified. All three presented interesting facets of the life a member of the secular institute lives. They went into the matter of finances (who gets the money earned in salaries), old age and sickness (who will take care of members in need), spiritual life and daily routine. Their views were especially sought during the lively group discussions.

The conference had been planned as a modest attempt to provide information for a select few. It ended by appointing a Continuations Committee, located on the West Coast, to handle inquiries from people west of the Rockies about this new vocation. Rev. Paul N. Zammitt, O.P. (St. Albert's College, 6172 Chabot Road, Oakland 18, Calif.), Very Rev. Emeric Doman, C.O. (The Oratory, Box 211, Yarnell, Ariz.), and Father Walsh and Father Zabala form the nucleus of this committee. In their own words, they do not expect a raft of applications; they do, however, welcome questions and requests for information. The Western regional headquarters for the time being will be located in San Francisco, while the national headquarters will still be under the direction of Father Haley at Notre Dame.

AMERICA

Balances

the Books



A contemporary historian recently remarked that, with the decline of Britain's imperial power, British interest in imperial history has increased.

A new study of British colonial policy in India, Keith Feiling's *Warren Hastings* (St. Martin. \$6), recalls that the first British governor of India publicly expressed his deep regret that his countrymen had failed to employ and respect Indians "as much as they deserve."

Now that we are at peace, after a fashion, Americans seem to have developed a hearty appetite for military fare. Colonialism is dying and, in the process, is causing quite a few brisk skirmishes. But there is no reading substitute, in a peace-loving nation at peace, for a full-scale war.

WAR ON LAND AND SEA

Let's really begin this bellicose summary with Alfred H. Burne's *The Crecy War* (Oxford. \$7). Crecy was the first of four wars known collectively as the Hundred Years' War. It was a complete war in itself and lasted for 22 years—from 1337 to the Peace of Breigny in 1360. Col. Burne has great admiration for Henry of Lancaster, who was described by an opponent as "the wisest warrior in the world."

Gen. J. F. C. Fuller's *A Military History of the Western World, 1558-1815* (Funk & Wagnalls. \$6), the second of three leisurely volumes, contains a panoramic description of 19 major battles, ranging from the defeat of the Spanish Armada to the battle of Water-

loo. Each battle is accompanied by a brief explanation of how it influenced history.

Sea warfare is represented this quarrelsome season by Wolfgang Frank's *The Sea Wolves: The Story of German U-Boats at War* (Rinehart. \$5) and H. J. Brenneke's *Cruise of the Raider HK-33* (Crowell. \$3.50). Frank was Admiral Doenitz's public-relations officer and knows his business. The latter adventure story, less professional in character, recounts the dire results of a fast-moving German cruiser's sharpshooting on 200,000 tons of Allied shipping in World War II.

SPAIN, FRANCE, ISRAEL, ETC.

The historical background of Perón's feud with practically everybody is expertly outlined in Arthur P. Whitaker's *The United States and Argentina* (Harvard. \$4.75). Prof. Whitaker asserts that Eva Perón was responsible for much of her errant husband's antagonism against our country.

Spain is slowly recovering from a brutal civil war and is entering more wholeheartedly into amicable relations with the United States and other free-world nations. H. V. Morton's *A Stranger in Spain* (Dodd, Mead. \$5) offers an intriguing introduction to modern Spain and its militant history. Jacques Delpech's *The Oppression of Protestants in Spain* (Beacon. \$2) is not completely objective and is marred by Dr. John A. Mackay's pugnacious introduction, which contains a few threadbare samples of anti-Catholic propaganda.

Whether Israel should be a secular or a religious state is the thorny issue that is being fiercely debated in the between-battles drafting of a written constitution. Emanuel Rackman's *Israel's Emerging Constitution, 1948-1951* (Columbia. \$3) is an objective analysis of conflicting party platforms and incessant rivalries. G. B. Pyrah's *Imperial Policy and South Africa, 1902-1910* (Oxford. \$5.60) will give you es-

Herewith is the major section of our evaluation of the more important books of the past six months. The sections on the U. S. Scene and Fiction will follow next week. The five books singled out in each section are worth special attention.

sential background information for the political and social crisis now racking the Union. Mason Wade's *The French Canadians, 1760-1945* (Macmillan. \$6.50) explains how and why French Canadians differ so profoundly from English-speaking North Americans.

IDEAS BEHIND MOVEMENTS

The French Revolution was preceded by a hard-hitting literary assault on existing institutions. George R. Havens' *The Age of Ideas* (Holt. \$6) refers to 18th-century France and summarizes the explosive ideas that have profoundly affected the course of human history in all countries. He discusses them in terms of some of the varied and colorful men—Montesquieu, Voltaire, Rousseau and Diderot—who gave them expression.

Morton White's *The Age of Analysis: Twentieth Century Philosophers* (Houghton Mifflin. \$3) underscores the fact that almost every philosophical movement of our time began with an attack on Hegel. Proponents of some absolutes are still at war with the very vocal defenders of pragmatism and positivism.

FIVE TO NOTE

The French Canadians
by Mason Wade
Church and State through the Centuries
by Sidney Z. Ehler and John B. Morrall
The Mission Frontier in Sonora
by John Francis Bannon, S.J.
The Web of Victory
by Earl Schenck Miers
Chance or Destiny
by Oscar Handlin

Another ideological war is being waged between materialists and those who believe in God and spiritual realities. Russell Davenport's *The Dignity of Man* (Harper. \$4) probes the concept of freedom and finds it firmly

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By DAMASUS WINZEN, O.S.B. The origins and meanings of the symbols that represent Christ, and how they unify the Old and New Testaments. Magnificently illustrated by William V. Cladek. \$2.50

PSYCHOANALYSIS TODAY

By AGOSTINO GEMELLI, O.F.M., M.D. A clear and long-needed statement of the Catholic approach to Freud, Jung, and their followers. By the Chairman of the Pontifical Academy of Sciences. \$2.95

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By RT. REV. JAMES P. KELLY and MARY T. ELLIS. The fundamentals of the Catholic religion and the principal doctrines of the Church. "Highly recommended."—*Catholic World* \$2.50

THE PROBLEM OF JESUS

By JEAN GUITTON. How an unbeliever of good will may reach acceptance of Christ along the path of reason. "Deserves the highest praise."

—R. L. Bruckberger, *N. Y. Times*

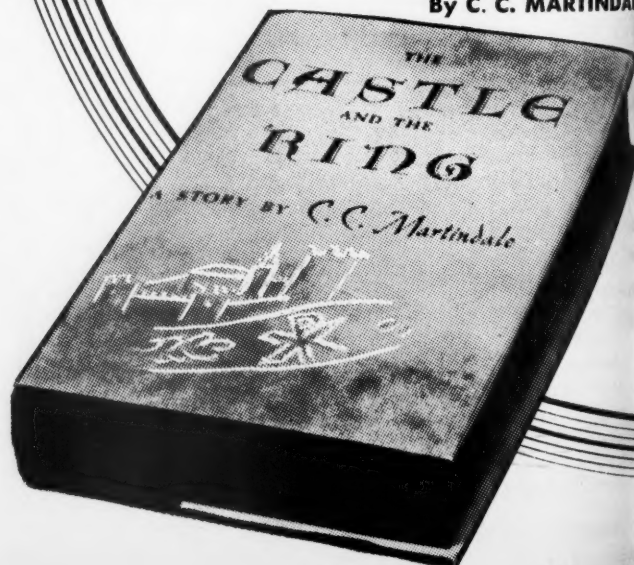
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that the Magi brought
to the first Christmas
was made into a Ring ...

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THE CASTLE AND THE RING

By C. C. MARTINDALE



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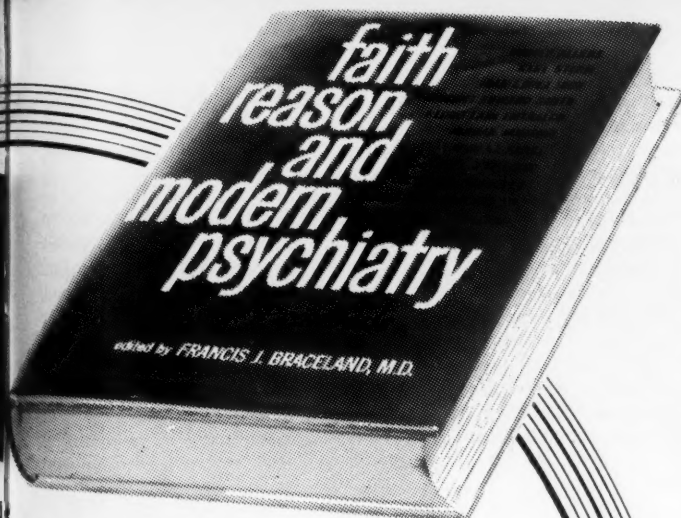
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Foreword
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Edited by FRANCIS J. BRACELAND,
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\$2.00

rooted in those spiritual values which are the source and wellspring of our basic democratic freedoms.

International tension leading to war is the theme of A. J. P. Taylor's *The Struggle for Mastery in Europe* (Oxford, \$7). This is the first of a series of 16 volumes to be published under the general title of *The Oxford History of Modern Europe*. The current volume is essentially diplomatic history and covers the period from the collapse of the Metternich system in 1848 to near the end of World War I (January, 1918). It is a stimulating study of balance-of-power politics, which Germany unsuccessfully challenged.

The conflicting ambitions of diplomats and soldiers occupy the pages of Paul Seabury's *The Wilhelmstrasse: A Study of German Diplomats under the Nazi Regime* (U. of California, \$3). The author's conclusion is that the demise of the German Foreign Ministry preceded that of Hitler's Reich. Von Ribbentrop is the major culprit.

Gordon A. Craig's *The Politics of the Prussian Army, 1640-1945* (Oxford, \$11.50) ably champions the thesis that the German officer corps constituted a state within a state and was one of the main barriers to social progress in Central Europe for many generations.

CHURCH AND STATE

Turning now to the field of Church history, we would suggest a careful reading of Walter Ullmann's *The Growth of Papal Government in the Middle Ages* (Methuen, 42 shillings), which expertly traces the development of the ideological relations between ecclesiastical and lay governmental power in Christendom from the 4th to the 12th century.

Church-State tensions from the time of Trajan to Pius XII's excommunication of Communists in 1949 can now be studied, almost in their entirety, in a scholarly collection of 79 documents prefaced by short commentaries. Sidney Z. Ehler and John B. Morrall's *Church and State through the Centuries* (Newman, \$6.75) is another valuable contribution to a better understanding of the Church's difficulties in trying to get along with hostile temporal powers through twenty centuries.

A more specialized study is *The Catholic Church in Japan*, by Johannes Laures, S.J. (Tuttle, \$1.75). Published in Tokyo, this compact volume presents a chronological survey of Jesuit missionary activities from the time of St. Francis Xavier to the present.

The impact of the Enlightenment on Portugal's militantly devout Catholicism and the influence of Fatima on contemporary Portuguese history, leading to a new unity, is concisely portrayed in George C. A. Boehrer's translation and editing of Costa Brochado's *Fatima in the Light of History* (Bruce, \$4.50).

The U. S. Catholic Historical Society has just published *The Mission Frontier in Sonora, 1620-1687*, by John Francis Bannon, S.J. Fr. Bannon originally prepared the monograph as a doctoral dissertation at the University of California under the late Herbert E. Bolton and has since made important modifications in the study.



WAR AND THE U. S.

War, however, is the dominant theme of American historiography this year.

Eric Robson's *The American Revolution: Political and Military Aspects, 1763-1783* (Oxford, \$2.90) is largely derived from British sources. Bruce Lancaster's *From Lexington to Liberty* (Doubleday, \$6) is a notable addition to the Mainstream of America series. Marion L. Starkey's *A Little Rebellion* (Knopf, \$4) shows how a Government based on rebellion dealt with Shays' rebellion.

In the interval between the Mexican War and the Civil War a few inquisitive Americans explored the Southwest. Edward S. Wallace's *The Great Reconnaissance* (Little, Brown, \$5) is a good pioneering yarn. Jay Monaghan's *Civil War on the Border, 1854-65* (Little, Brown, \$6.50) reminds us that full-scale battles took place on the Kansas-Missouri border over the slavery issue.

There has been no appreciable dearth of books this season on the North-South conflict.

"TROUBLE BETWEEN THE STATES"

Paul M. Angle and Earl Schenck Miers' *The Living Lincoln* (Rutgers, \$6.95) is an inspiring collection of Lincoln's own writings, beginning in 1831 and concluding on the day of his assassination. Another distinguished Civil War scholar, Benjamin P. Thomas, has edited an uninhibited Civil War correspondent's reports on General Grant under the title *Three Years with Grant* (Knopf, \$4.75). Earl Schenck Miers' *The Web of Victory: Grant at Vicksburg* (Knopf, \$5) is a highly dramatic account of Grant's most brilliant campaign.

Fletcher Pratt's *The Civil War in Pictures* (Holt, \$10) is a unique collection of artists' drawings which supplemented infrequent newspaper photographs in bringing home to armchair strategists the grim realities of the conflict.

Another exciting addition to the Mainstream of America series is Clifford Dowdey's *The Land They Fought For* (Doubleday, \$6), a general history of the South from 1832 to 1865. Dowdey lauds Lee and, as one would expect, is highly critical of Jefferson Davis. The fifth volume of the Mainstream series, Harold Lamb's *New Found World* (Doubleday, \$5.75) is chronologically the first, since it deals with the discovery of America. And while we're about it, we may as well call attention to Joachim G. Leithauser's *World beyond the Horizon* (Knopf, \$6.75), which covers the whole field of discovery and exploration from the era of Prince Henry the Navigator to Peary and Byrd.

Returning to the Civil War, we note that Richard B. Harwell has edited Gen. Richard Taylor's *Destruction and Reconstruction* (Longmans, Green, \$7.50). Taylor was a first-rate soldier who commanded a Louisiana brigade under Jackson and made a significant contribution toward the rebuilding of the postwar South. Joseph B. Mitchell's *Decisive Battles of the Civil War* (Putnam, \$4) describes 14 battles of the four-year conflict with engaging clarity.

CRASHES AND CRISIS

John Kenneth Galbraith's *The Great Crash, 1929* (Houghton Mifflin, \$3) again refutes the notion that it is possible to get rich quick in the stock market. The Wall Street disaster of a quarter of a century ago is still vivid in the minds of some of us old-timers.

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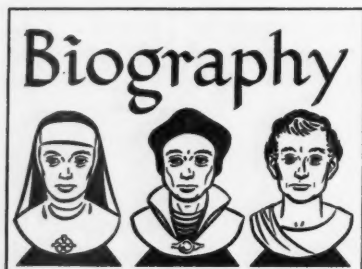
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SHEED & WARD

New York 3

Oscar Handlin's *Chance or Destiny: Turning Points in American History* (Atlantic-Little, Brown. \$3.75) presents a provocative discussion of eight pivotal events in our history, ranging from Yorktown to Pearl Harbor, which underscore the significance of the individual and his personal efforts in the onward and somewhat reluctant march of Americans toward major world responsibility. JOHN J. O'CONNOR



The efforts of many modern historians to prove that scholarship and literary style are not incompatible have resulted in the appearance of several very readable as well as scholarly biographies during the past six months.

The most outstanding offering is the

fourth and last volume of *Lincoln the President*. Entitled *Last Full Measure*, by J. G. Randall and Richard N. Current (Dodd, Mead. \$7.50), it covers the last 16 months of the great President's life. As in the earlier volumes, the authors ignore the traditional Lincoln myths and legends and devote considerable space to the historical background and to other prominent figures of the day.

SOME LINCOLN CONTEMPORARIES

A long-needed reappraisal of Lincoln's chief opponent, the President of the Confederacy, is attempted by Hudson Strode in *Jefferson Davis* (Harcourt, Brace. \$6.75). This, the first of a two-volume work, covers the years 1808 to 1861 and gives a complete account of Davis' youth, his military and political career up to his inauguration as President of the Confederacy.

Another President is brought to our attention in *Andrew Jackson: Symbol for an Age*, by John William Ward (Oxford. \$4.75). The author devotes most of his story to a discussion of the historical background of the times, showing how Jackson was the symbol of the popular beliefs of the day.

A good job is done in Richard N. Current's *Daniel Webster and the Rise of National Conservatism* (Little, Brown. \$3). While Webster's greatness as an orator and lack of it as a statesman are well treated, the emphasis is on the conservative trend in American politics.

Thaddeus Stevens, by Ralph Kori-gold (Harcourt, Brace. \$6), is a rather uncritical defense of the leader of the Radical bloc in Congress from 1861 to 1868.

MILITARY AND MARINERS

There is an unusual slump in the lives and memoirs of military leaders of the late war. About the only work in that field is *Portrait of Patton*, by Harry H. Semmes (Appleton-Century-Crofts. \$6). The author, an intimate friend of Patton, gives an interesting and inspiring picture of a brave, hard-fighting leader whose courage and readiness to take chances won the respect and admiration of his men. While it is more a string of anecdotes than a complete biography, it gives a fair picture of a great man and is a thrilling story.

Those interested in the early American scene will be delighted with *Christopher Columbus, Mariner*, by

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Samuel Eliot Morison (Little, Brown, \$3.75). This is not an abridgment of the famous *Admiral of the Ocean Sea*, but a new work in which the author stresses the seamanship of Columbus, his expert knowledge of navigation and his intuitive grasp of the nature of the sea.

Of less general appeal is a companion volume, *Amerigo and the New World*, by German Arciniegas (Knopf, \$5), in which the author gives an interesting account of the Amerigo family of Florence and accepts as genuine the disputed letters in which Amerigo describes his four voyages to the New World.

A thrilling story for the general reader is Maurice Collis' *Cortez and Montezuma* (Harcourt, Brace, \$4). This dramatic account of the Aztec conquest is unusual in the emphasis it places on the character and activities of Montezuma.

MONARCHS AND MISSIONARIES

European characters have been rather neglected during the past season. There are, however, a few interesting or important offerings, among them *Bloody Mary*, by Theodore Maynard (Bruce, \$4.95), in which the author in his usual popular style tells the story of that pathetic Queen's struggles against the plots and treachery of the greedy, ambitious turncoats she had to rely on.

Another work on the same period that will have more appeal for the scholar is *Mr. Secretary Cecil and Queen Elizabeth*, by Conyers Read (Knopf, \$7.95). The story of how the "secretary" managed to keep in the good graces of Henry, Edward, Mary and Elizabeth certainly provides interesting reading and presents an excellent picture of the shrewd politician.

A scholarly and objective reappraisal of a 19th-century ruler who has long been the victim of "liberal" journalists and historians is well done by J. M. Thompson in his *Louis Napoleon and the Second Empire* (Noonday Press, \$4.50) and by Albert Guérard in *Napoleon III* (Knopf, \$2.50). Dr Thompson gives a full historical treatment of the man and his background; Guérard's account is much briefer, but livelier and more readable.

A contemporary French leader tells his story in *The Call to Honor*, by Charles de Gaulle (Viking, \$5). This, the first volume of de Gaulle's war memoirs, is a well-written, exciting account of the Free French movement.

America • NOVEMBER 26, 1955

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GARDEN CITY BOOKS, Garden City, N.Y.

Of special interest to the Catholic reader is *Pius XII: The Life And Work of a Great Pope*, by Msgr. Pierre Pfister (Studio, Crowell. \$6.50), which is more a commentary on activities at the Vatican than a life of the present Holy Father. Most of the text is little more than an explanation of the many excellent illustrations that are the chief attraction of the book.

Wise Man from the West, by Vincent Cronin (Dutton. \$4.50), tells the story of Matthew Ricci, the famous Jesuit missionary to China. In a thrilling narrative Mr. Cronin pictures the long-continued efforts of the zealous missionary to penetrate the forbidden country, his skilful use of mathematics, astronomy and other sciences to win a hearing for the gospel, his mastery of the language, history, customs and etiquette of the Chinese.

Philip Caraman S.J., who edited the exciting diary of Father John Gerard, has done the same for another Jesuit missionary of the period. *An Autobiography from the Jesuit Underground*, by William Weston (Farrar, Straus & Cudahy. \$4), is the rather melodramatic title of Father Weston's diary. A quiet, self-effacing man, his career lacked most of the dramatic and spectacular activities of his companion, Father Gerard. But the plain, unadorned account of his daily ministry gives a vivid picture of the constant pressure of hardship, disappointment and danger which was the lot of the English missionary.

Pierre Toussaint, by Arthur and Elizabeth Sheehan (Kenedy. \$3.50), is a sympathetic and appealing account of the San Domingo slave who became a popular and prosperous hairdresser in New York early in the 19th century. Devoutly religious, he devoted his long and useful life to the service of others, supporting his master's family, redeeming fellow Negroes from slavery and helping them get a start in life.

F. J. GALLAGHER

FIVE OF THE BEST

Last Full Measure
by J. G. Randall and Richard N. Current
Christopher Columbus, Mariner
by Samuel Eliot Morison
Cortez and Montezuma
by Maurice Collis
Wise Man from the West
by Vincent Cronin
An Autobiography from the Jesuit Underground
by William Weston

Global Front



If we are to judge from the books on global problems that have seen the light in the past six months, the publishers are just as confused as anybody else. Contrary to their previous record, they do not seem to have been able to focus their search for MSS upon any clear-cut theme. Keen as they professionally are in sizing up the shape of things to come, they have produced only a scattering sample of studies, essays and biographies. Nobody seems to want, or to be able, to chart a course for civilization or this country, at least just right now.

In general, our foreign-policy problems have been linked with the A-bomb. Columnist Marquis Childs wrote in a somewhat pessimistic vein in *The Ragged Edge* (Doubleday. \$3.50), which he subtitled, the "diary of a crisis." He wrote after the rejection of the European army idea and the Geneva conference which surrendered in Indo-China. Here is a catalog of our contemporary anxieties by a skilled observer.

Another thoughtful analysis of the basic problems of our time is one that a former Czech officer, Lt. Col. F. O. Miksche, makes of the military (and civilian) consequences of the new non-conventional weapons. In *Atomic Weapons and Armies* (Praeger. \$5) this rising young military strategist, now at the Portuguese War College, argues that the war cannot be fought tactically in Europe by confining it to strictly military objectives. He doubts that civilian targets can be spared, as the U. S. theory envisages. If true, this might mean a policy change.

PEOPLE AND POLICY

How can the people have their say in the formulation of foreign policy? Max Beloff recalls an old debate in his series of lectures originally delivered at Johns Hopkins and now published by that university's press as *Foreign Policy and the Democratic Process* (\$3). The author is a British writer on Soviet foreign policy. We in America, and



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the people in Britain as well, have lost many diplomatic bouts because our democratic process has handicapped our negotiators. It is not true that the wisest diplomacy is necessarily that under "democratic control." But the author suggests some ways to diminish the effects of inherent disadvantages.

A highly considered annual summary and review of the United States foreign policy and action is presented by the Foreign Policy Association in *The United States in World Affairs 1953* (Harper. \$5), edited by Richard P. Stebbins. This was the first year of Eisenhower as President and the year of Stalin's death. It was also the year of the Korean armistice and, last but not least, the year of the H-bomb experiments in the USSR. A study that belongs in this place is *The Marshall Plan and its Meaning*, by Harry Bayard Price (Cornell. \$5), based on interviews with participants in America's first postwar act of leadership for the free world which did so much to block the Red march.

PROBLEMS OF EUROPE

Europe is still considered the cockpit, and a disturbing central concern is France, balanced precariously so long upon the precipice. A not-too-kind analysis of the French scene appeared in English translation as *France Against Herself*. Author Herbert Luethy (Praeger. \$6.50) is Swiss and it was easy for him to find shortcomings, political, economic and social, so contrasting with the smooth functioning of his own tight Federation. But he ends by acknowledging his surprise that the situation is not worse than it is. France continues to dismay friends and frustrate critics.

On *Vichy, Political Dilemma* (Columbia. \$5.50), Paul Farmer studies the French state under Pétain as a political segment in France's constitutional history. The Vichy state lasted four years, and some of its social and other reforms have been taken over, without acknowledgment, by the Fourth Republic.

Across the Rhine, where the new

FIVE OUTSTANDING

Inside Africa
by John Gunther
The Third Reich
ed. by Maurice Beaumont
The Language of Communism
by Harry Hodgkinson
The Bent World
by J. V. Langmead Casserley
Mandarin Red
by James Cameron

German army was born Nov. 12, the present is being measured against the past. One recent writer, Milton Mayer, warns against the dangers of German rearmament in *They Thought They Were Free* (Chicago. \$4.75). He studies the reactions of some "little Nazis" interviewed in a small German town. It seems that 1933-1945 were the best years of their lives. This is not surprising, for they are hardly comfortable or privileged today.

A really scholarly work is *The Third Reich* (Praeger. \$9), result of a Unesco-

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Love of Our Neighbor



Edited by Albert Ple, OP,
and translated by Donald
Attwater and R. F. Trevett.

This is a landmark of contemporary Christian thought. It is a collection of some of the most informed French Catholic opinion on a problem which Catholics, taken by and large, have failed to solve. Particularly fascinating are the chapters on *Psychoanalysis* by Dr. Nodet and the *Economics of Giving* by Jean Thomas. \$3.95

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by Mother M. Loyola



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Welcome was introduced and edited in England in 1904 by Father Herbert Thurston, the renowned Jesuit author, and has since that time been many times re-printed. This is a new and entirely re-set edition which is sure to be warmly received by a new generation of readers. \$2.50

The Life of The Blessed Virgin Mary



by Anne Catherine Emmerich

The Life of the Blessed Virgin is one of the spiritual classics of the Western World. The works of Sister Emmerich have brought praise from such distinguished writers as Gerard Manley Hopkins, Paul Claudel, J. K. Huysmans and Jacques Maritain. This English translation, the first in almost half a century, has been made by Sir Michael Palairé, the former British Ambassador to Greece. No claim to historical truth is made for the visions, yet they correspond remarkably with what scholars have learned from Scripture and the Jewish ritual of the time. More than 30,000 copies are now in print.

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sponsored project headed by Maurice Beaumont. Of special interest for Catholics is the section written on the Church and the Nazis by Robert d'Harcourt of the French Academy, long-time Catholic commentator on German affairs. Thorough and even indispensable for the recent history of Germany.

USSR A MYSTERY STILL?

For a long time after the war the Soviet Union was an "enigma." Even Churchill professed not to understand its policy. In recent years this mystery has been dissipated. The Soviet Union, under the flag of communism, seeks to extend its power. Yet the direction and precise intent of its contemporary actions are not always easy to divine. A handy volume for starting off a study of modern communism is *The Language of Communism*, by Harry Hodgkinson (Pitman. \$3.75). This is a dictionary of the new and the old terms used by Communists, with their real meanings. The dictionary is necessary because of the known propensity of the Kremlin propagandists to distort words into their opposites. Anyone who ever heard the late Andrei Vishinsky and V. M. Molotov at the United Nations knows how this is done.

In the field of international communism, *World Wide Communist Propaganda Activities*, by F. Bowen Evans (Macmillan. \$3), seems to be prepared from material having a governmental source. It gives an outline of the nature, volume and cost of the total Agit-prop effort during 1954. If the Communists' propaganda is powerful and effective, this is no accident. They get much out because they put a lot in.

What is Communism? by Robert M. Ketchum (Dutton. \$2.95), is perhaps one response to the complaint that Americans do not know what the Marxist peril is. Perhaps more intellectually satisfying, however, would be *The Bent World* (Oxford. \$4), by an eminent Protestant theologian, J. V. Langmead Casserley, who discourses on the cultural roots of communism. In his words, it is after all a Christian heresy. This is also a critique of the Western civilization out of which communism rose. Another approach is that of H. M. Mayo, who, in *Democracy and Marxism* (Oxford. \$5.50), tries to study these two systems in parallel. He notes the incompatibility of religion and Marxism. The comments on democracy are influenced, if not undermined, by the author's effort to construct a democracy prescinding from religion.

THE EAST AND AFRICA

The red arrow of warning points to the Near East, where Israeli-Egyptian hostility flares up. Two books on Egypt have a special interest. These are *Egypt's Destiny*, a personal statement by Mohammed Naguib (Doubleday. \$4) and *Egypt's Liberation* (Public Affairs. \$2), in which Colonel Nasser explains the philosophy of his revolution. The former was deposed by the second but there seems to be no sharp feud between them. Naguib, writing in the tranquility of enforced private life, has some proposals for peace with Israel.

For the Israel side, a large volume that may have more than ordinary interest, in view of the tension, is the description of life in the great experiment that may bring war, as presented in *Sound the Great Trumpet*, by M. Z. Frank (Whittier. \$5). This is an intimate picture as expressed in the literature of the dramatic evolution of Zionism and its culmination in Israel.

The once "dark continent" has been favored with more light recently. One of John Gunther's best reportorial jobs is his *Inside Africa* (Harper. \$6). This is a journalistic synthesis which includes Morocco. But *The African Giant*, by Stuart Cloete (Houghton Mifflin. \$4), is a good companion piece.

A pair of books on personalities from two countries once part of Britain's pearl of the Orient are *India's Walking Saint*, by Hallam Tennyson (Doubleday. \$5.50), a story of a remarkable man's campaign to effect land reform by the appeal to conscience, and *Jinnah*, written by Hector Bolitho about the man who worked for Pakistan's separation from non-Moslem India (Macmillan. \$3.75).

Elsewhere in the East, *Japanese and Americans*, by Robert S. Schwantes (Harper. \$4), is the tale of a century of cultural relations. *Mandarin Red*, by James Cameron (Rinehart. \$3.50), is the report of a 1954 visit by an English newspaperman. And, in another corner of the vast Pacific area, Australia, we find *Friends and Neighbors*, by R. G. Casey (Michigan State College Press. \$3). The author's background as foreign-policy trouble shooter and Minister for External Affairs makes this of special significance.

For an analysis of the inner drives we recommend *Social Forces in the Middle East*, edited by Sydney Nettleton Fisher (Cornell. \$5). Papers from a 1952 conference.

ROBERT A. GRAHAM

AFRICA

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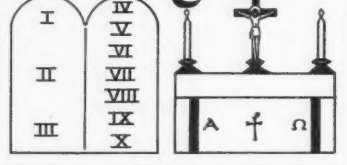
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Religion



An ancient, Spartan, Cheilon, was fond of saying, during the lull that follows the aperitif, that three things are surprisingly difficult: keeping a secret, accepting an injustice, making good of one's leisure. Difficulties one and two are probably as durable as earthly human nature. But even an advocate of the power of negative thinking would have to admit that the third difficulty is being lessened by the number of good religious books published today.

Most welcome is *Justice* (Pantheon. \$2.75), which continues Josef Pieper's excellent series on the virtues. With his customary reliance on St. Thomas and his extraordinary lucidity and insight, he formulates the ideal image of justice and brings it face to face with our contemporary world.

Anyone who reads the headlines will see the point of *Hope or Despair* (Kenedy. \$3.50), by Rev. A. M. Carré, O.P. Not many of us in this country have experienced the need, described by Albert Camus, of getting on equal terms with despair. As a nation we have a natural optimism, as Catholics a supernatural hope. What is the meaning of our hope, what is its connection with faith, what difference does it make in our lives, in our attitude toward earth as well as heaven, what is expected of the man who has this gift which is also a family gift, a treasure owned collectively by the people of God? These are the questions which Fr. Carré answers.

Tolerance and the Catholic (Sheed & Ward. \$3.50) is a symposium which should be read by anyone who wants the completely honest and considered opinions of distinguished theologians in this matter.

Two very scholarly compilations deal with *Chastity* (Newman. \$3.25) and *Love of our Neighbor* (Templegate. \$3.95). The first is too ambitious in its attempt to cover in too few pages the historical, theological and practical aspects of the question. Its compression is disconcerting. But the psychological

and medical section, which is deftly handled, will be of great use to those entrusted with the direction of souls in the practice of this virtue. The second is an essay at a theological treatise on brotherly love which would respect and evaluate the findings and questions of the sciences that deal in any way with human relations.

TO NOURISH THE SPIRIT

Rev. Paul de Jaegher, S.J., so well regarded for his writing on the virtue of trust, has a series of meditations on *The Virtue of Love* (Kenedy. \$3) which is profound enough for the contemplative and yet simple enough for the pilgrim who slumps down in the last pew.

Teaching religious receive special treatment in the Abbé Gaston Courtois' *An Hour with Jesus* (Newman. \$3), which is a series of lofty yet practical meditations. A thoughtful, affective and pointed work for those on whom so much of the Church's success both at home and on the missions depends.

A very slim book on *The Rosary of Our Lady* (Kenedy. \$2.50), by Romano Guardini, can be recommended to all. Because of its brevity it may leave some readers feeling that its treatment is somewhat inadequate. But the volume is marked by the sure insight and exquisite sensitivity we associate with Guardini's writing. The first part details the form and meaning of the rosary devotion, the second illuminates the mysteries. In *Fount of our Joy* (Newman. \$2.50) Sr. Mary Jean Dorcy, O.P., has assembled ballads and verse plays in honor of the Blessed Virgin for the use of budding Catholic actors in high school or the lower grades.

Pastors and preachers will find much source material in *Devotion to the Sacred Heart* (Newman. \$3.75), in which

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Rev. Louis Verheylezoon, S.J., studies the principal elements of the devotion as revealed to Margaret Mary and as practised today. He analyzes consecration, reparation, apostolicity; gathers together a tremendous body of official Church statements on all phases of the devotion; appends a section on associations in honor of the Sacred Heart.

Rev. Reginald Garrigou-Lagrange, O.P., is convinced that all priests, because of their ordination, proximity to Christ in the Blessed Sacrament and obligations to the Mystical Body of Christ should strive for perfection. He explains his thought through the first part of *The Priesthood and Perfection* (Newman, \$3) and then offers help to attain that perfection. A sound and understanding treatment of the liturgical movement, its history and current development fills the pages of *Liturgical Piety* (U. of Notre Dame, \$4.75), by Rev. Louis Bouyer. There is nothing of light-headed effervescence or heavy-handed antiquarianism in his approach. A reviewer may be pardoned the somewhat extraneous suggestion that popular semantics works to the disadvantage of "liturgical" groups in much the same way that it does to "sodalities." New titles are needed.

Man's ability to climb to his high destiny with the aid of Christ and his inability when strictly proceeding under his own power are the twin themes of Rev. Louis Lebre, O.P. *Human Ascent* (Fides, \$2.50) contains pertinent meditations for Christians of today, apologetics in current garb and a sound exposition of Christian solidarity. A succinct and satisfying exposition.

AT THE SOURCE

There is always more refreshment and strength to be found in the Scriptures: it is a source of knowledge and love of God which no one can afford to neglect. The following current books certainly can help our reading of Scripture.

For non-specialists and beginners Rev. Albert Gelin's *The Key Concepts of the Old Testament* (Sheed & Ward, \$2) presents a wealth of information condensed into less than a hundred pages. The major concepts are explained and succinctly illustrated. An introduction to the minor prophets of the Old Testament—important men for all of us, since they so unmistakably measured the world from the viewpoint of God—is given in *The Outspoken Ones* (Sheed & Ward, \$3), by Dom Hubert Van Zeller. The author has exceptional skill

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in laying bare the heart of a message, whether it is Osea's grasp of God's fundamental relation to us as one of love or Michea's calm trust in the Messias to come. No spiritual lesson is drawn superficially from the text and there is no manipulation of historical fact to make a point.

A new translation of *The Psalms* (Fides, \$3.95), based on the new Roman Psalter of the Pontifical Biblical Institute is smooth and readable without sacrificing any of the powerful spontaneity of these prayers. The introduction by Mary Perkins Ryan is remarkably concise and informative, and especially praiseworthy for its handling of the great Old Testament themes.

SPIRITUALITY IN ACTION

For parents who wish to train their families in a truly Christian culture Mary Perkin's advice, *Beginning at Home* (Liturgical Press, \$3), offers a perceptive, balanced, easy-to-understand sketch of a sacramental master plan. The short chapters are concluded by pointed discussion questions. There will always be a certain amount of tension between a real Christian family and the world, but this is not to be compared with the grievously damaging tension in the individual who has been brought up with two different standards, that of Christ in absolutely vital matters of faith and morals, that of the world in everything else. For parents, those about to be, and all who are interested in aiding the family, this book is strongly recommended.

Lend Me your Hands (Fides, \$3.50) is the apt title of a manual of the lay apostolate by Rev. Bernard Meyer, M.M. He has compiled quotations from encyclicals, reviews and sociological works, interspersed his own experienced observations, fortified rhetoric with statistics and examples. The techniques of bringing a prospective convert in contact with Christ's Church forms the bulk of Rev. John A. O'Brien's *You, too, Can Win Souls* (Macmillan, \$3.50), a volume based on the study of more than 300 case histories of conversions in which lay people played an important part. Bringing people to services, the use of pamphlets, what the teenager can do, are among the topics treated. The problem of more religious "hands" gets special attention from Rev. Godfrey Poage, C.P. in *For More Vocations* (Bruce, \$3.50). Vocations in the United States have increased more rapidly than the number of Catholics, but the expanding works of the

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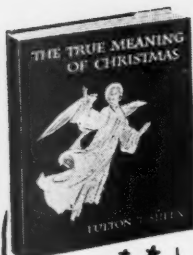
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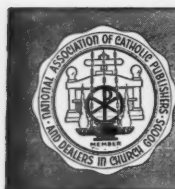


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Church both here and on the missions require an even greater number of completely dedicated men and women.

Christian marriage is the subject of *No Longer Two* (Newman, \$4) by Walter J. Handren, S.J., and *Marriage, a Medical and Sacramental Study* (Sheed & Ward, \$4.50) by Rev. Alan Keenan, O.F.M., and Dr. John Ryan. Fr. Handren provides a detailed commentary on the encyclical *Casti Connubii* of Pope Pius XI for use in religion classes and study clubs. Priests and teachers will find it very useful. The second volume can be criticized for some weakness and dullness in its sacramental section but the book as a whole is eminently worth the price and "may well become one of the most popular serious works on marriage written in the English tongue."

The title of the last book to be treated in this section might well have been its heading. *Graceful Living* (Newman, \$2.50) is aptly subtitled by Rev. John Fearon, O.F., as a course in the appreciation of the sacraments. It is a completely clear, readable, popular and accurate presentation of the meaning and value of the sacraments.

THOMAS J. M. BURKE, S.J.

THE WORD

When all this begins, look up, and lift up your heads; it means that the time draws near for your deliverance (Luke 21:28; Gospel for Second Sunday in Advent).

The downright *facts* about the Christian liturgical time called Advent might be summed up more or less as follows. Advent is the opening season of Holy Mother Church's year. Advent is a period of religious preparation for the feast of Christmas. Advent, as we may gather from the violet vestments worn at Sunday Mass, is in some sort a time of voluntary abnegation.

The pertinent *question* that may be asked about Advent is this. In the most concrete terms, how should the earnest Catholic layman endeavor to spend this liturgical season, which, like all the Church's wealth, belongs to him as much as to priest or Pope?

It is well, at the outset, to recall a significant general principle. External practices are neither really intelligent nor really fruitful unless they be the result of lucid interior conviction. Here,

then, as in other matters, the first step toward a profitable Advent must be the steady cultivation of a certain inner attitude or frame of mind. The Catholic layman must perceive with new clarity that the celebration of our Saviour's birthday is essentially a *supernatural* event or procedure.

This strong realization will have two aspects. First, the true Catholic will distinguish sharply and almost violently between the natural merriment and the supernatural joy of Christmas. The sardonic closing words of Aldous Huxley's latest novel have already been widely quoted, as well they may: "Drive carefully. This is a Christian country, and it is the Saviour's birthday. Practically everyone you see will be drunk."

Secondly, the instructed Catholic will not even misunderstand what is truly meant by supernatural joy. He will possess some insight into the considerable, though possibly subtle, difference between *being* joyful and *feeling* joyful. To employ technical terms, our good man will put a higher premium on sanctifying grace than on sensible consolation.

With such a genuinely supernatural attitude as a background, the sincere Catholic layman may proceed to plan his detailed Advent observance.

Despite the uninspiring and even aggravating nature of all catalogs, we will now venture to propose, catalog-fashion, an Advent program for the spiritually-minded Catholic layman. Thus:

1. Between now and Christmas, read in full one spiritual book.
2. Devote these four weeks to an intense, concentrated and undiscouraged struggle against that temperamental fault which is most annoying to other people.
3. Before the season is out, do some one substantial good turn, preferably of a spiritual sort, to one person.
4. Recite the rosary, with all possible attention to the mysteries, each day; if necessary, in the bus, train or subway.
5. Go off somewhere, wherever there will be genuine quiet and privacy—the subway really won't do—twice or perhaps three times each week, and for a period of fifteen consecutive minutes read and think over (and talk to Jesus and Mary about) the first two chapters of St. Luke's Gospel.
6. Perform one small act of voluntary self-denial on each of five days in each week.

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There is not the slightest guarantee that the good Catholic layman, after spending such an Advent, will feel any better for it on Christmas day. His Christmas will merely be holier; and so will he.

VINCENT P. MCCORRY, S.J.

JOHN J. O'CONNOR is professor of history at Georgetown University.

REV. FRANCIS J. GALLAGHER, S.J., teaches history at St. Joseph's College, Philadelphia.

REV. ROBERT A. GRAHAM, S.J., is an associate editor of AMERICA.

REV. THOMAS J. M. BURKE, S.J., is an associate editor of Jesuit Missions.

FILMS

THE TENDER TRAP, based on a recent Broadway play, uses a narrow and outré vantage point from which to conduct a color and CinemaScope comic examination of modern courtship. On the stage the piece enjoyed only a moderate success (which means it was a flop). For screen purposes, while it is still tenuous and on occasion more than a little vulgar, the film turns out to be an unusually bright sophisticated comedy.

The film's thesis is that for eligible bachelors (an eligible bachelor being any unmarried male who is self-supporting and retains possession of most of his faculties) New York is a demiparadise. Back home, courting a girl would require the expenditure of considerable money and effort as well as sacrifice of personal inclinations. The big city, however, boasts such an oversupply of husband-hunting females that the bachelor is besieged on all sides by beautiful girls. These, by way of hinting at their wifely talents, are ready, willing and eager to feed him, clean his apartment, walk his dog and otherwise spoil him out of all semblance of good husband material.

Frank Sinatra plays the coddled bachelor with a faintly baffled and deprecating air that keeps the character from being too obnoxious. In any case, at the close the picture pulls the rug from under its "joys of bachelorhood"



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viewpoint by having the hero succumb
almost without a struggle to the matri-
monial pitch of a sweet but determined
little screwball (Debbie Reynolds).
The latter has old-fashioned ideas about
courtship and a whim of iron when it
comes to running her own and every-
body else's life, and is obviously a
handful in or out of wedlock.

The picture's greatest assets are some
expertly managed visual comedy and
its very amusing dialogue. The lines
sound like comic masterpieces, espe-
cially when handled by two innocent
bystanders in the story who are, in-
cidentally, highly skilled farceurs—
Celeste Holm as Miss Reynolds' most
formidable competition and David
Wayne as the hero's married boyhood
chum, who is temporarily unsettled by
the spectacle of bachelor bliss. (MGM)

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TIGER AT THE GATES is a part of
the splendid legacy of drama Jean
Giraudoux has bequeathed to the world
theatre, as well as to the larger world
of ideas, poetry and the finer human
sentiments. A Christopher Fry transla-
tion is presently installed at the Ply-
mouth in an opulent production spon-
sored by the Playwrights' Company.
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have been privileged to enjoy drama
at its finest.

Most of us are familiar with the story
of the Trojan war—its cause, battles
and final outcome; the Greek stratagems
and the duel of Achilles and Hector,
the latter killed and the victor later
dying because Greek medics did not
know how to handle infections. What
we know about the war comes from
Greek sources, reports from Athens.

In *Tiger at the Gates* we get the
Trojan side of the story. As Giraudoux
presents the case for Troy, Hector, the
intellectual leader of the Trojans as well
as their mightiest warrior, did not want
war with the Greeks. Ulysses, the Greek
statesman, did not want war. Still, in
spite of their judgment and efforts, war
came. One does not have to possess
more than usual sapience to understand
why they failed.

Except to the young men who must
fight it, and a minority of thoughtful
civilians, war gives a nation an excuse

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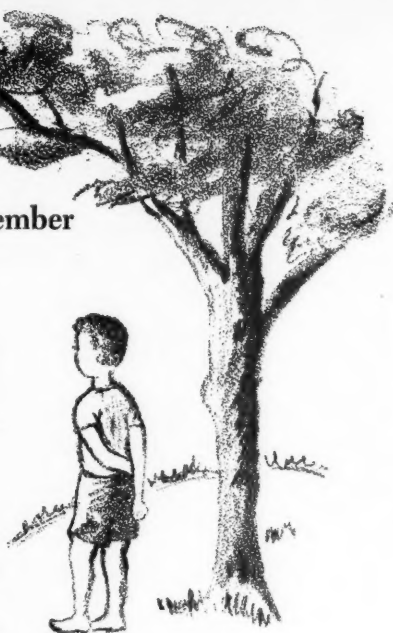
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The chauvinist is presented with a golden opportunity to express his xenophobia in invective against "the enemy." The middle-aged lady, her child-rearing chores completed, finds new usefulness in rolling bandages and selling war bonds. Decrepit roués imagine they will be more appealing to the fair sex while the young men are defending foxholes.

Meanwhile soldiers waiting to be called to the front line mingle with civilians three-deep in front of sweating bartenders in local taverns. Profiteers, patrioteers and numerous other social leeches, despised or ignored in peaceful years, feed in high clover when war is in the air.

By intimation, Giraudoux reminds us that similar pressures existed in Troy. For this play is a timeless and universal tragedy. Its irony is that it is Hector himself who sets off the conflict.

While the "Tiger" in the title is an obvious symbol for war, the drama is more comprehensive in its scope. The tragedy is purgative. It moves us to introspection, a search for the beast in ourselves that snarls in our spitefulness, shows his claws in our anger or bares his fangs in the excess of idealism that in the play provokes the murder of Demekos.

Directed by Harold Clurman, a blue-ribbon company of actors, most of them English, sustain the elevation of thought and mood of the tragedy. Michael Redgrave rises above a portrayal of Hector; he convinces us that he is Hector, wondrously surviving his personal death to appear as a dramatic character. Walter Fitzgerald is persuasive as Ulysses, the man who thinks and counts the cost before acting. Leueen MacGrath is a properly dolorous Cassandra, and Barbara Jefford, playing Andromache, is becomingly sweet and serious as a wife about to be a mother.

Diane Cilento, as Helen, has the exquisite, cold beauty of Venus in marble, and the detachment of a woman with icewater in her veins. Leo Ciceri is believable as self-indulgent Paris, and John Laurie must be mentioned for his vanity in the role of the fatuous poet Demekos.

The settings and costumes by London Sainthill provide a suitable atmosphere for heroic action.

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